

# THE KOREA MISSION FIELD



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Economic Limitations of the Church in Korea

Roscoe C. Coen

Market-place Dispensary Work

Miss K. M. Esteb

Keeping Up the Missionary's Physical Morale

S. H. Martin, M. D.

Student Conference of the Korean Y. M. C. A.

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JANUARY, 1927

SEOUL, KOREA.



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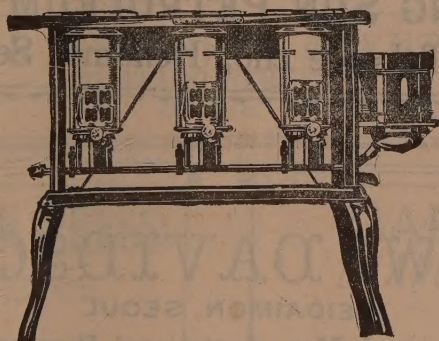
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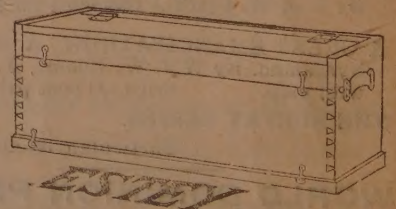
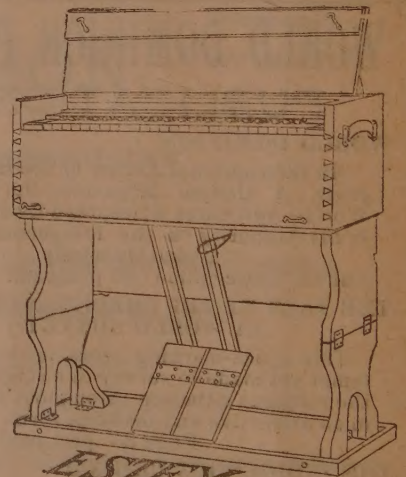
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A PATIENT BROUGHT IN A BASKET TO THE  
DOCTOR AT CHUNGJU

*(See page 16)*



A MARKET-DAY DISPENSARY IN THE COUNTRY  
NEAR CHUNGJU

*(See page 16)*





MRS. ROSETTA S. HALL, M. D., ON HER SIXTY-FIRST BIRTHDAY,  
WITH HER SON, SHERWOOD HALL, M. D. AND HIS WIFE,  
MRS. MARIAN HALL, M. D.

(See page 20)



# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIII

JANUARY, 1927

No. 1

## Economic Limitations of the Church in Korea

(Being a summary of an 84 page thesis on the subject)

ROSCOE C. COEN

*(Evangelistic, Presbyterian Mission North, Seoul)*

IT IS ALWAYS DIFFICULT to make a summary. It is still more difficult to make a summary of one's own thesis which contains a compact and already condensed statement of the facts and figures concerning so large a subject as the economic situation in Korea. However, the commands of the Editorial Board of the "KOREA MISSION FIELD" must be obeyed. When writing for readers who are largely missionaries, we may, without detracting from either the interest or understanding of the thesis, omit those pages that deal with the economic and religious history of Korea. Furthermore, the pages and pages of figures and quotations marshalled to prove the facts and justify the conclusions of the thesis may be omitted also, if the readers will be content to take the writer's word that the facts and conclusions are substantiated by the best and fullest evidence available from statistics of the government and the Church in 1925 when the thesis was written. With so much mutually understood, we proceed to select and present to you only such parts of the thesis as are directly and vitally related to the establishment of the Christian Church in Korea—especially in the country, outside the few large cities.

This study grew out of six years of living in Korea—six years of daily observation of the poverty of the mass of the people; six years

of participation in the enterprise of establishing the Christian Church with its accompanying ideals and institutions; six years of a growing conviction that the economic situation in Korea is such as to condition and limit greatly both the extent and kind of Christian institutions and ministries the people can support. It seemed to me manifest that the time was ripe for the missionary agencies at work in Korea to determine scientifically, in so far as possible, just what are the financial resources of the country in general and of the growing Church in particular, and note carefully in what ways and to what extent these facts will condition our whole method of procedure.

It is far more than an academic interest we have in our study. In fact, it is its practical aspects that concern us chiefly. Yet, we have tried to work wholly without bias, and have drawn only such conclusions as the fact seemed to dictate, regardless of whether they were favorable or unfavorable to the future outlook of the missionary enterprise. We believe that our work is best promoted by knowing ALL the FACTS and working in harmony with them.

In our approach to the present economic situation, we investigated the various contributing factors, viz; population; industry; crops and acreage; wages and prices; taxes and government expenses; etc; emphasizing



## THE KOREA MISSION FIELD

only those features in each case that had a direct bearing upon the more limited field of church finance. The latest available population statistics at the time of the writing of the thesis were those of 1921. These figures revealed the following situation; 16,890,000 Koreans, an increase of 107,000 over the previous year; 345,000 Japanese, a decrease of more than 100 in a year; a total of all other foreigners of 26,000; thus making a total population for Korea of 17,260,000. In 10 years (1910-1920) the Korean population increased 2,500,000, or an average annual increase of 250,000.

Distribution of the population reveals the rather startling fact that nearly 15 million of the 17 million Koreans are engaged in the pursuit of agriculture; while only one eighth of the Japanese and other foreigners in the country are so engaged. This means that the Korean economic problem is largely an agricultural one, and that the Church problem of Korea is a rural problem primarily. The statistics also indicate that though the Japanese constitute but one-fiftieth of the total population of Korea, they constitute one-twentieth of those engaged in fishing and salt manufacturing; one-tenth of those engaged in industry; one-tenth again of those in commerce and transportation; and about one thirty-fifth of those in public service and professions. These figures also indicate that Korean hope of future increased prosperity lies largely in the field of agriculture.

The density of the population is also significant. It is 200 to a square mile; but, since only 20% of the land is tillable we will have 1000 per square mile of productive area. When we compare city and country population we find 16,500,000 living in towns of less than 3,500 people and that the twenty cities larger than this contain only 566,736 people, of whom 169,000 are Japanese. More than half the Japanese in Korea live in these 23 largest centers of population. Furthermore, there is no rapid migration of the country

people to the cities. The significance of these facts is easily apparent.

Comparing the annual income from agriculture with all other industries we find that agriculture produces four times as much as all other industries together, and engages the labor of five times as many people. The annual per capita income from agriculture, if it were equally distributed, would be less than ₩ 100; or about ₩ 500 for a family of five. To make matters still worse, more than one third of the arable land is devoted to the raising of one crop—rice. Rice is the principal product of the country and it forms the dominant factor in the finances of the people and the government. Most of the cash, especially surplus cash, that would be available for cultural purposes (for example, private schools, amusements, church life, etc.) must come from this source.

As to present land-ownership, it seems that no one is fully in possession of the facts and that opinions vary greatly. However, one may say without fear of contradiction that the tendency is toward the centralization of the land into the hands of a few, and that a disproportionate number of these land-holders are Japanese. It follows that the land must be farmed by tenants who pay high rentals. In one way and another the land is certainly being taken from the individual farmer of small means.

When we look to the future and anticipate results of present facts and tendencies it would seem that the population is to increase about 200,000 annually and that Korea is to remain an agricultural country so far as the Koreans are concerned. In what industrial development there is we find the Japanese playing a part out of proportion to their numbers. That the Koreans are to have proportionally any larger share in the industrial development in the future is possible, but not certainly immediately evident. That the country is to become more industrialized rapidly seems probable but chiefly by Japanese and on Japanese capital unless all signs fail. Apart



## STATION BRIEFS

from the general increase of work and wealth for the country as a whole, such industrialization will not materially benefit the rural towns and country communities, in which most of our churches are located, in the future. These still will remain largely on an agricultural economic basis. Our Church finance problem will still be a rural problem.

If we turn, then, to agriculture itself for development by increased acreage and yield, we find that the greatest possible increase in acreage will not exceed 40%. Therefore, the population increase will probably follow closely the increase in acreage, and such increase, in any case, will be obtained at heavy cost of money and labor. No one has ever estimated a larger increase in yield per acre than 100%, and, no doubt, that is too high for the country as a whole. Here again, the increase, what-

ever it is, will be obtained at a heavy cost that will greatly curtail total net profits.

It is significant for our study that in 1922 (the peak of government expenses up to that time) the total budget of the country was little less than 10% of the total annual income of the country, and direct taxes alone amounted to more than 2% of the total income. In spite of this heavy tax, an annual subsidy from Japan proper (in 1920, ¥ 15,600,000) is used to carry on the administration, indicating that the Government does not deem it wise to collect sufficient funds from the country to pay the whole expense of the government. With one-tenth of the meager income going for government, and government-maintained institutions, it is hardly likely that the people can pay as much as a tithe (one-tenth) again, voluntarily, for the Church and its work.

*(To be Continued.)*

## Station Briefs

### Chairyung

A woman of seventy-three came to the dispensary saying, "Oh, doctor, I have such a cough and such a weakness. Please make me to live." "But grandmother, you have already lived seventy-three years, how much longer do you desire to live?" "Oh yes, if I could have had my way I'd have gone long ago, but 'how can I advise the Lord what to do?'"

A country cook declared that there were no eggs to be bought in the village but the itinerating missionary wanted eggs. "Don't they have any chickens at all in this village?" "Oh no, there are none, so there are no eggs to be bought." So the missionary went out and crowed like a rooster and from every courtyard came an answer. He got his eggs.

### Kwangju

You should be very grateful to God that you do not have to see the terrible conditions and suffering that we see here daily. Last night it snowed yet there was a little leper girl who slept under a tree here at our front gates—no bedding and only thin cotton clothes. For some weeks five little leper boys have been here at the gates begging for entrance. These are your cases. One poor leper boy followed me everywhere yesterday saying, "Please kill me and end my misery." A cottage with your name-plate can be erected for \$250. We will give a year's free treatment to any case that has the first two years' support provided at the rate of \$42 or a total of \$84. Or we will take in a case for eighteen months if \$42 is provided. We now have 620 in the colony. If you cannot send funds, stand by us and pray. We are training the lepers towards self-support.

### Seoul

The Presbyterian Church at Ansung dedicated a new kindergarten building, the gift of a young man who recently united with the Church. About forty children attend and there are two teachers. The current expenses are all met by the congregation and friendly citizens. Three years ago this church had only a few discouraged members who attended poorly. The pastor and the Bible Woman were supported by foreign and home mission gifts. Today the church has more than one hundred members, who are served by a pastor, helper and two kindergarten teachers and not one cent of foreign or home mission money is used in carrying on their work. See what God hath wrought.

According to the General Assembly report for 1925 the gifts of the Korean Presbyterian Church for the preceding year averaged \$2.59 per adherent (baptized members, baptized children, catechumens, new believers). For the same year the average for Seoul Presbytery was \$2.74. For the same year the average for congregational expenses (fuel, light, etc.) was \$.69 per adult baptized member for the whole Presbyterian Church. The same year the average for Seoul Presbytery was \$.79.

### Syenchun

Wherever God's Word goes opportunities are not lacking. A young man who started as a house servant in the home of a missionary became the Moderator of the Korean Presbyterian General Assembly.



# A University Extension Course

HORACE H. UNDERWOOD, PH. D.

*(Educational, Presbyterian Mission North, Seoul.)*

ONE OF THE PROBLEMS confronting the missionary is the question of how to keep up with the times, abreast of the progress in his profession; how to keep his feet from getting into a rut and himself alert and keen. Many of us plan to take graduate work during furlough and many carry out this plan. But there are few who have not had occasion to say "Oh! if I could only have made some preparation before coming to the University" or to wish that they might have got one or two courses out of the way and have so smoothed the path both for study and for the degree which is the stamp of accomplished work.

With this thought in mind the writer took up with the authorities at New York University the question of "Extended Extension Study" and, after a number of conferences, secured permission to carry on in Seoul regular extension courses under the auspices of the Institute of Education, which is affiliated with the New York University School of Education. The requirements for entrance, examinations, periods of study and work are just the same as if the classes were held in one of the buildings of the University instead of half-way round the world in Seoul, Korea.

For the current year a course called "Experimental Study of the Learning Process" is being given and a class of nine is enrolled. Full credit will be given by the School of Education in New York University to those passing the course. Possibly the "before and after taking" attitude of most of the class may be best shown by the rather frank remark of one member. When asked about the "credit" to be given for the work, he said "Oh, hang the credit, this is really interesting and its going to be worth something to me in my own work." Next year another course will be given probably on "Tests and Measurements

in Education" and it is hoped that the work done in class may actually function in the educational work in Korea. Probably an attempt will be made to work out adaptations of the standard tests for use in Korea or to develop special tests suited to conditions here. The main object is to be of Service to missionary educators and if this be accomplished the question of academic "credit" is a secondary one. On the other hand several points of credit, out of a total requirement for a master's degree of approximately 30 points, make it possible to secure the degree without so much of strain and leaves room for other courses and additional work that may be of value. Again, Korea offers a fertile field for gathering material for a thesis and it is hoped that the Extension Course may offer aid and advice that will enable the student to get together the material which he or she will need when the thesis is written in America.

The courses to be offered by the Institute of Education of New York University are however necessarily limited to workers in Seoul or close enough to Seoul to be able to commute once a week.

The writer was therefore much pleased to receive a letter from the Home Study Department of Columbia University. Probably a number of the workers in Korea have received copies of the same letter but it seemed worth while to call special attention to it as it offers an opportunity which many have desired for a long while. If a copy of it is desired please apply to the writer and then sit down and make a careful, thoughtful attempt to answer it. It is a peculiar kind of work and an unusually ideal state (or the opposite) which does not need and cannot be helped by further study and training.

Two great universities are offering us their assistance in our work. It is surely worth our while to give thoughtful attention to the question "What can we do for you?" Do not let the fact that the information is, as usual, late in getting to you deter you from writing to Mr. Thurlow and giving him the best possible advice on the subject.

The writer will also be glad to give any further information on the courses given in Seoul to any who may be interested.



# A History of the Korean People

J. S. GALE, D. D.

## Chapter XXXI

**K**OREA'S CONTACT with foreigners dates from the beginning of the Seventeenth Century. True, four hundred years before this Marco Polo must have seen her people, white-coated, passing and re-passing along the streets of Kambalu City—but he makes no mention of it. The Korean, too, being by far the most exclusive of all the Oriental group, would not have deigned to look at Polo had he crossed his very path. Western nations were bundled unceremoniously by her together under the name of *yang-in* (洋人) from *yang-kook* (洋國), men of the sea, who knows where; she having no idea whatever, even down to 1885, of the tremendous part played in the world's affairs by Europe. That Europe embraced many different races, many different languages, many different nations, she never dreamed. The first real announcement of the foreigner's presence was in 1627, when a Dutch ship, off its course and short of water, sent three sailors ashore into Chulla Province. These lads, taken prisoners, never saw their good ship or Holland again. Two died fighting for their captors against the Manchoo; and one, John Wettevree, remained at the call of the Court for thirty years and more. He must have been a man of some education, and some sense of dignity, to have held his post so long.

On August 15th, 1653, a Dutch ship, making its way to Nagasaki, was wrecked off Quelpart, and thirty-six men cast upon the rocks. Evidently, with the exception of Hamel, their leader, they were all very ignorant, very common sailors. While Wettevree had won a place by his good bearing and tact, this party, including even a Scotchman, won nothing, but remained as the very dust of the betrodde street. No mention is made of them by the

Marco Polo  
at Kambalu

great lords who swept by daily and took careful note of all they saw and heard. Low-caste outlanders such as they were not for gentleman of high repute even to remember, and so, tossed here and there, they were kicked about the country, till Sept. 5th, 1666.

On this very day the Great Fire of London began. Pepys writes: "About two in the

Great Fire  
of London

morning my wife calls me up, and tells me of new cries of fire, it being come to Barking Church,

which is the bottom of our lane." At this same time, too, eight Dutchmen, including Hamel, made their escape from Korea in a little boat that finally reached Nagasaki. After an exile of thirteen years and twenty-eight days they were again among their country men. The others were never heard of. No mention is made of them, favourable or unfavourable. It is as though they had never been. As Koreans looked on these degraded exiles day by day; their peculiar hair, their irregular features, their ugliness in general, a definite impression must have formed itself of the inferiority of the European race, which determined them more than ever to live the isolated life untainted by these creatures of the West. It took a great priest like Matteo Ricci, whose fame has outlived three hundred years, to tell Korea what the West had done with its mighty men.

But the pride of the nation was to get a sore shock as it approached the middle of the Seventeenth Century. Since

The Manchoo

time immemorial, Korea had learned to look upon China as the suzerain state the great Middle Kingdom, the mother hen with her ducklings gathered around her, all her very own except Japan. Like England, aloof from the continent, Yamato never sent tribute to anyone, least of all to the capitals of Han. Korea, however, was not only a de-

Hollanders  
in Korea



pendent state, but loved so to be, especially when China, true to her real self, was a *Choo*, a *Han*, a *Tang*, a *Song* or a *Ming*; but when she changed into a *Kim*, or a *Khitan*, or a *Mongol*, or a *Manchoo*, Korea loathed her. These barbarian races were robbers, who, for the time being, had got possession of the mother state, and so were more than ever to be despised. Not even great names like Kangshi, or Chienlung, could make Korea forget that the ruling house was a *Ho* (胡), a Barbarian.

Gradually the Manchoo, from being a mere tribe of the Kims, had grown to be a great, state under the wise rule of Nurhachi, and had now a flourishing capital at Mukden. In 1644 their forces were set in motion toward Peking, the real centre of the world. A Chinese army of 200,000 came out to meet them, but in a great battle this host was totally defeated, and the orthodox imperial line perished, leaving the Manchoo as Emperor of the Middle-Kingdom. His rule lasted till 1912 when a republic was set up with Yuan Shih-kai as its President.

From the day the Manchooks came into possession of Mukden, Korea set about putting her house in order for defence. In 1627 a real danger arose for forces of the enemy crossed the Yalu, took possession of Eui-joo, and quietly settled down for a number of years. This was a constant source of alarm, for the Manchoo, unlike the permanently settled Korean, is a nomad, who, with his horse, occupies everything within a hundred miles range of his camp. At what hour he pleased he was on the way; always ready, and always armed. Who could withstand him? Outriders spread terror everywhere; on, as far as Seoul and Kangwha, extorting oaths and promises that were never kept. At last, however, the Khan determined to bring matters to a head, and so set his main army in motion in the 12th Moon of 1636. Everywhere the fields were frozen, and the whole world was a highway for him

and his men. Before starting, a conference was called in which a high officer, Kwi Yung-kai arose to say, "Korea is a land of the gentleman and scholar; from a military point of view she is of no account whatever. Let us leave her alone. When once we settle matters with China, she will come to us of herself." The Khan (King), a broad-thinking man, counting this reasonable, agreed; but two generals, said to be Korean perverts, Yong Kol-tai (龍骨大) and Ma Poo-tai (馬夫大), opposed it so vehemently that the march went forward.

On the 13th they were in Pyengyang. The Government in Seoul, hearing of this, decided that the family tablets, the king's wives, crown-princesses, daughters-in-law, grandchildren and others of the royal clan should be shipped to Kangwha under special guard of the chief civil officials. Beacon fires on the hills hastened this move, by announcing that the Manchooks were on the way. Before the Court knew what to do already the enemy's army had debouched from the hills, and was covering all the lower lands back of the Peking Pass. The King made an attempt to escape to Kangwha, but was intercepted, and came flying back. On the advice of his wisest counsellors he started for Namhan. When the people saw His Majesty, and the Crown Prince, flying for their lives along what is now *Kokane Machi* that leads to the Water Gate, a general panic took place. History says, "The cries of the trampling multitude went up to heaven." In the night, after great fatigue, His Majesty finally reached the South Fortress (Namhan), while Choi Myung-kil (崔鳴吉), one of the Ministers of State, a very wise man, was holding the Manchoo in leash by a never ending consultation. Choi promised a speedy reply from the King, but it did not come, till the Manchoo finally threatened his life. In the nick of time, however, messages got through. The reader may well appreciate the difficult place in which Korea stood. Here was this all-powerful enemy,

Capture of  
Peking

The Manchoo's  
Forward March

Korea  
Threatened



dressed in his quilted garb; fearing neither cold nor fatigue; his long sleeves dangling by his elbows; his pig-tail hanging from beneath a dog-skin cap; his overhauled breeches a wonder to behold; carrying withal a villainous bow and arrows, and a swinging broadsword at his side; claiming imperial honour, though the Mings were still in Peking and presided over the Temple of Heaven. What could Korea do? She had once entangled herself with Kublai's Mongol tribe to her eternal confusion; and here now was another, equally loathsome, threatening her. To yield was unthinkable; to fight probably meant death and destruction.

The King attempting to make his escape from Namhan to Kangwha put out on the night of the 18th, but snow, and rain, and a biting frost had turned his world into a mountain of glass.

Outside the South Gate the feet of his horse gave way and he fell. He himself, then, tried to walk, but fell also. Finally, unable to even stand, he was made to seat himself on a mat while his servants shod in straw shoes dragged him back. Flight was now given up and a strong defence decided on.

The whole Manchoo army had moved out to the level ground before Namhan, while Choi Myung-kil went back and forth to confer. "We are come," said the Manchoo, "to settle matters definitely. You have broken faith twice now and we are here to see that you do not do it a third time."

Already Namhan was completely surrounded, and all communication with the outside world cut off. Korean reinforcements expected had not come.

The Manchoo called loudly for the Crown Prince, and many excuses and evasions were handed back to him but all of no avail. The name also by which the Korean should address the Khan, *Your Highness*, or *Your Majesty*, or *Imperial Majesty* was argued and fought over. Finally it was agreed to give him the best there was, namely, *Your Imperial Majesty*

(*Whang-je*). This aroused great opposition on the part of some of high Korean officials, but the Crown Prince thought it best and asked that he might go and present their case in person.

Before this was carried out, however, as the morning of the 18th dawned bright and favourable, Wun Chip, the guard of the North Gate, darted out and killed six of the enemy. So lively a feat set the garrison in high spirits. The King on the other hand was not at all uplifted. He fell into utter despair, wept and bemoaned his lot. To give up the Crown Prince was unthinkable, and yet Choi Myung-kil, his wisest counsellor, advised it. Many arose, on this, with threatenings to kill Choi.

On the 19th day the King made a desolate round of the fortress and talked with his ministers. He conferred over a sortie proposed by which to capture the Iron Pass that formed the gateway of the southern provinces.

For several days Manchoo had been taken and killed, and now a messenger of theirs came with rather a submissive look and asked for a conference. They talked with him for a time over the walls, till the King stopped it and said, "Have nothing more to do with him."

At this point he called on Na Man-kap (羅萬甲), a noted official, who had charge of the commissary and made inquiry as to supplies on hand. "There are," said Na, "9,300 people now in the fortress, and probably there will be 12,000 by the time all get in." "How many bags of grain have you: Rice, lentils, beans?" asked the King "18,000 bags!" "How long will it last?" "Sixty or seventy days. We have also 220 jars of soy."

Seeing the wild wintry weather, the King was in great distress and suggested that they offer a prayer to God. Out into the court he went, where, with only rough straw matting spread beneath him, he bowed four times and said, "We have come to this place of desolation

The King's  
Escape Fails

Hopes Revive

Supplies on  
Hand

The King's  
Prayer



where our only hope is in Thee (God). Under such rain and snow we shall all die. For myself I am not concerned, but these my people, what evil have they done? Give, I pray Thee, fair weather and save us from death." Drenched through, he knelt still and wept "till the tears ran down his chin." Finally his ministers raised him by force and helped him back into his room. On his way he saw the guards watching by the gate in the cold, and, flinging off his beautiful fur robe said, "Here, cut this into pieces, and give each man a bit to wrap his ears with against the biting blast."

The Manchooks seeing the hills too steep to climb, and the fortress an ugly problem altogether to tackle, built a pine branch wall round it and hung every part with clattering gongs, bells, or whatever would make a sound, so as to announce any attempt to creep out in the night. Inside of this they erected a wooden stockade and between the two, wall and stockade, kept the soldiers on guard, four to every hundred paces.

On the 27th day the King sent out a feeler to the enemy, two cows and some bottles of wine but the general said, "Take this stuff back to your starving soldiers, I don't need it. My master owns all your eight provinces, cattle and wine as well." There was in this Manchook's proud confidence a something completely discouraging to the national spirit of the Korean.

Very foolishly, on the 28th day, the King allowed a company of 300 men under command of a very stupid official named Kim Yoo (金堧) to set forth. Against the warnings of Choi Myung-kil and Na Man-kap, they passed through the North Gate, noble three hundred, but they came back no more. When the Manchook had lured them on, even beyond the pinewood wall, to which the Korean set fire, he turned on them with his horse and rode them down. The Koreans had guns and used gunpowder, while the Manchook had only bows and broadswords; but his horsemanship, his

roughrider methods, his wild outdoor life, made him a perfect demon to the silk-coated Korean. From this time on the spirit of the soldiers was completely broken.

The Governor of Choong-chung Province, hearing of the plight of the King, raised 8,000 troops, and, passing the royal tombs a little to the west of the fortress, was leisurely making his way toward the gate. Suddenly the Manchook was upon him. Again it was a fight of untrained foot against horse, where the whole force was cut to pieces. Chung, the general, a brave man, fell, but was carried off by a soldier, who took him on his back and fled to the hills.

On this day, the 30th, the last of the year, the Manchook Khan arrived. He had lagged behind his main fighting force.

The Khan Arrives On this same day a magpie came and began building his nest before the room occupied by the King. Some thought it a sign of good-luck, but not His Majesty. He maintained that it would take more than one magpie to set things right. Urged on by the distress around him his generous heart shared the last of his bedclothes with his men while he slept in his wearing suit only.

During all of this time the father of the first Manchook Emperor to reign at Peking, now forty-four years of age, looked up at Korea's predicament and waited.

Negotiations again began, most distasteful. What could Korea do? Die and be done with it? The great question was the Sajik and the Tablets, the Sajik being the altar to God, and the Tablets the seat of the ancestral souls.

But this was interrupted for the last great stroke came. On the morning of the 4th of the 1st moon of the year an army of 40,000 men, (so said to be), under command of Generals Hu and Min, on their way from the south, entered the Sangokai Pass. As they moved on, quite unaware of danger, they saw a line of suspicious



looking horsemen moving down the hill and veering toward them "like fish upon a string." One of the Koreans, a sharp-shooter, took aim, struck the leader and brought him down. This awakened a call to 200 horsemen in the rear who rose as out of the ground. At once they came thundering down and a dreadful melee resulted. The Korean having shot away his little supply of gunpowder had nothing left with which to meet the deadly bow and arrow of the Manchoo his trampling horse, his death-dealing broadsword. First the left wing gave way then the right until as Hong Kyung-mo (洪敬謨), the historian, says, the whole forty thousand were utterly destroyed by three hundred horsemen. Korea, like many another nation, had been caught napping, so that a single trained trooper of the Manchoo type, was a match for a hundred men. The theory of the soldier may be ever so well learned in the gentle school of the inner court but, in the end, it is the practised hand that tells.

On the 5th Kim Choon-yung (金春英), military governor of Chulla, repulsed a minor attack of the Manchoo and held his own, but the day was already lost.

On the 9th Kim Sang-hun (金尙憲) suggested that they offer worship to the spirit of

**Sacrifices in Vain** King Onjo, who had reigned here in Namhan from 18 B. C. to 18 A. D. during the very days

that Christ was on earth, and the King granted it.

Signs and omens were carefully watched but all to no purpose. The Manchoo set watch fires about his camp and waited. On the 16th day, when a messenger was sent to enquire something of him he was told that 70,000 more men, reinforcements were on the march with twenty-eight pieces of cannon.

For days the question still remained undecided, and the Korean bravely beat off the enemy from the walls. On the 24th, however, cannon were brought to bear that battered down the gates. Finally on the night of the

30th matters had reached an impossible pass and Korea surrendered.

At once the Manchoo turned his face homeward taking with him as hostages two of the Princes. A stone, eleven feet high, and five feet across, still stands on the banks of the Han River, ten miles from Seoul, written on the face in Chinese, and on the back in Manchoo, telling of all the valiant deeds of these famous horsemen. Its inscription, among other things, reads: *Chan kang sang no chai sook chai yook* (天降霜露載肅載育) *God gives frost as well as dew; behold His severity as well as His lovingkindness.* For three hundred years Korea has faithfully bowed her head and sent her tribute, reserving to herself the private right, whensoever she pleases, to turn up her nose at the uncouth barbarian, the Manchoo.

Among those bottled up in Namhan who had protested against the miserable surrender,

**Song Si-yul** was a young man of twenty-nine years of age, named Song Si-yul

(宋時烈). He is perhaps the most noted literary light of the Seventeenth Century. For the thirteen years that In-jo still remained on the throne, Song would accept no office, the shame of the Manchoo being ever before his eyes. Only after Hyo-jong, son of In-jo, succeeded to the throne, did he accept and finally become Minister of the Left. He was at the head of what was called the *No-ron* (老論), or Older Party. Korean parties in those days had not definitely defined policies as with us in the West. Each, however, just as we, claimed all the virtues of the state, and made it loudly known that their opponents were a set of scoundrels. Thus it was in Korea when Song the first great chief of party hold office and power for so long a time. Consequently he was greatly loved and greatly hated. Numberless schools dedicated to his memory are scattered over the land, but, in the end, his downfall came at the hands of his enemies, the *Nam-in* (South Men), who prevailed upon the King to send him into exile, and later, to



give him, an old man of eighty-five, a glass of arsenic and croton oil mixed—the favourite hemlock dose by which mortals were sent on their eternal way. Song drank it with as steady a hand as did Socrates and died, (1689 A. D.). He was a brave old soldier and attained to highest honour, in the end, for his tablet stands today as one of the attendants of the great Master in the Temple of Confucius.

Another noted character of this reign was Kim Sang-yong (金尙容), a fierce old scholar, seventy-five years of age, who had followed the Queen and the Princess on the 14th of the 12th

Moon in their flight to Kangwha, and helped to look after the royal Tablets. These were brought along in small chairs quite like living people. Finally they were safely taken across the ferry at Kap-kwan Chin and deposited in the ancestral hall where they remained in comparative quiet till the 22nd of the 2nd Moon. Suddenly on this day word came that the Manchoo was just across the straits, in fact was pushing over. Great consternation followed. Many of the women, some of the highest in the land, threw themselves into the river to escape disgrace, and, old Kim, feeling that the day of doom had come, called his servants, divided his goods and clothing, ceremonial coats, caps, etc. and asked that they be given to this one and that. Then he went up to the tower of the South Gate where was a large chest of gunpowder on which he sat himself down and called for a tobacco light. This startled the servants for old Kim was known not only to be a non-smoker, but, like

James I of England, a great opponent of the "filthy weed." Kim's call for a light for his pipe raised a smile even amid the grim surroundings of the day. No response forthcame but a little later, who knows how, he got fire and as he sat on the chest dropped a spark through a chink in the lid. There was a tremendous explosion that blew the gate of Kangwha to pieces. Along with Kim died two of his best friends, his servants and a little grandson of thirteen years. So perished Kim Sang-yong a martyr to his country's wrongs. He was a great scholar and like all of the literati wrote many verses of poetry.

Here is one of eight lines marked *An-kook Temple*, some Buddhist retreat in the hills, no doubt

The shining moon rides o'er the sky  
A large and rounded platter;  
The windy road that's pitched on high  
Chills all my dreaming matter.  
The flowers, o'er shadowed, fill the plain  
The hills look downward coldly;  
The stork that leads the fairy train  
Pipes through his whistle boldly.

When the Manchoo departed, as we have already mentioned, he carried off two sons of the King and three high officers of state, Hong Ik-han (洪翼漢), Yoon Chip (尹集) and O Tal-je (吳達濟). Those three sturdy old knights of the pen refused to bow before the evil-smelling Manchoo and were beheaded in Mukden. They died heroes, the idea they had in soul being greater than life itself, or any pain of body that man could inflict. Only after seven long years were the princes allowed to return.





# Keeping up the Missionary's Physical Morale

S. H. MARTIN, M. D., C. M.

(Read at a Conference of Missionaries of the United Church of Canada at Wonsan, Korea)

**T**O MISSIONARIES, no less than to the rest of the world, it is a question of vast importance whether men, women and children from the temperate climates of Canada and the U. S. A. can live and thrive in tropical regions.

During the construction of the Panama Canal a marvelous sanitary reformation was accomplished under Colonel Gorgas (U. S. A. Army) and the success of his work convinced him that when tropical fevers, especially malaria, are eliminated there is no reason why white people should not remain as vigorous and strong in hot climates as in temperate regions. On the other hand, it is contended that apart from infections and parasitic diseases there are influences which militate against the white man in tropic and sub-tropic zones. For instance, tropical sunlight, whether direct or diffused, especially when the atmosphere is still and humid, produces in white men deleterious physiological effects, such as disturbances of metabolism, impaired functioning of the endocrine glands (goitre, diabetes, etc.) which prevent continuous energetic life in these regions. (Three foreigners died in Japan this summer from *Sun Exposure*). That the climate itself seems to be the direct or indirect cause of much nervous trouble is shown in statistics and neurasthenia is found to be the chief cause for invaliding missionaries home from the principal mission fields of the world. In India the percentage was twenty, China twenty-five, Korea and Japan eighty-one. It seems that in extremely hot countries where there is humidity, such as South China, the missionaries do not have that continuous over stimulation to work—work—work, and they naturally rest. As we go farther north, this incessant urge seems to be much marked so that north Korea, I should say, is one of the

worst places in the world for people whose nervous systems are not normal. Some put this nervous weakness and depression down to nostalgia (home-sickness) due to a constant contact with an alien people of a different mentality and with different customs.

I believe, however, that many of our cases are due to a blocked purpose, or to having one's aim in life frustrated. If you wish to understand what this means in a simple way, try to carry on a conversation in which you are very keen to "get over" your point to someone, and have some Korean continually interrupt you, and find out how soon you will get a nervous headache. It is, however, in a much more serious and deep-lying way that this nerve break is brought about. There are many missionaries who are working day and night to accomplish something they think very much worth while, and their lives and personalities are being completely suppressed and baffled, so that they cannot express themselves as they ardently wish. This, with the fact that climate, (or the unknown quantity connected with it) is pushing us to try and attain this aim in life, tends to bring a man with an impaired nervous system rapidly into a state of serious and often incurable nervous exhaustion.

In estimating the danger of a soldier's life, we take into consideration whether he is in camp or "in action at the front," although the base camp is often a dangerous place. There are three kinds of mission work, Educational, Medical and Evangelistic. The lives of those engaged in Educational work are comparatively secluded and protected (unless there is a strike in the school). It is different with other departments of the work. Doctors, nurses and hospital assistants are unavoidably exposed to much infection and we know to our sorrow, they do not all escape, (a friend



of mine cut his finger at a necropsy and died in forty-eight hours). The evangelistic workers are compelled to make long trips amid all kinds of perils. They must sometimes eat food which is not safe and sometimes drink water they are not sure of, live in vermin-infested inns and houses, in villages without the rudiments of sanitation. It is inevitable that some must suffer, but I maintain that in this generation it is possible to overcome most of these difficulties and will try to show this, as I go along.

Let us look into the health of Korea missionaries in particular. In Dr. VanBuskirk's survey of Korea, four years ago, he found only 48.2% of all missionaries in good health; the best report from any of the missions surveyed was 74%.

The following proportionate table will indicate the *common* cause of death amongst missionaries in Korea :

Tuberculosis.....	10 Deaths
Sprue.....	8 „
Cancer.....	9 „
Typhoid .....	8 „
Dysentery.....	7 „
Pneumonia .....	4 „

We should particularly look out for nervous breaks, tuberculosis, sprue, dysentery and typhoid. The most common cause of death in children is dysentery, forms of diarrhoea and respiratory diseases. In U. S. A. whooping cough and its complications have the highest mortality of all diseases for children.

Now as to the best way to keep well and avoid disease. It is easy to say "don't" but that is the easiest way to get a child to do what you don't want him to do. Therefore, I will say first in a general missionary way, trust in God and use your common sense. I believe that God takes particular care of missionaries when they are in situations over which they have no control. On the other hand I don't think He can be held responsible for deaths due to lack of common sense. Missionaries, however, do not intentionally plan to become sick. I will quote a case. A Korea

missionary planned to so reduce his itinerating load that he could have a small boy take it along with him. He was getting things down to a science, slept on Korean floors and was getting so that he could go without foreign food. He got typhoid and, not having been inoculated, died, leaving a young widow, and a very important unfinished work. He doubly died in that he died so young.

Adequate means have been taken to provide for continuous health of our missionaries, but it lies with them to do as they are told in order to live healthful Christian lives and not to appear prematurely before the "Master" whose work we are particularly sent to this country to do. It is one thing to go up like a brilliant rocket in the "midnight" darkness of a non-Christian field but oh, how black is the darkness after the light has failed. We ought to be continually burning lights, even if only dim ones, rather than meteors which only flash to be lost.

It may be helpful to give a few guiding points for missionaries in Korea.

1. All missionaries should undergo a medical examination once a year. The time to treat tuberculosis and cancer is before the disease starts.

2. All should be inoculated against typhoid every one or two years, depending on the nature of their work and the prevalence of the disease in the district.

3. All should be vaccinated against small-pox.

4. The water supply and sanitation of mission houses should be perfect, including the screening of houses.

5. Doctors and nurses should wear masks in examining contagious diseases, should keep on hand serums and vaccines against typhoid, scarlet fever, diphtheria and whooping cough, for missionaries on the station.

6. Itinerating missionaries should carry cots and eat their own foreign food and only this food in the country. All water should be boiled or chlorinated.

7. Educational missionaries should espec-



ially take regular exercise and see that their schoolrooms are properly ventilated and heated.

8. Teeth should be scaled and cleaned at least once a year by a dentist.

During the war the British Government asked the people to wear more clothes and so save "bodily energy." It is amazing the amount of energy one can lose, sitting over a hard problem, in a cold room, in thin clothing. Calories are thus lost by the thousand.

If you want to be healthy, do not over-eat. Whole-wheat bread should be used instead of white as much as possible. One of the best ways to keep a well-toned nervous system is to take regular exercise. If our Boards would provide us with exercises which we would use as regularly as we read our Bibles, I believe that many missionaries would be saved the expense of an early furlough for ill-health.

In conclusion I want to draw your attention to the most important part of my paper, namely, the effects of the mind on the body, for the greatest aid in preventing disease is to "preserve a due proportion of body and mind." In these days of unrest and anti-Christian propaganda there is one quality all missionaries must possess in order to have rested, healthy bodies, and that is the quality of mind known as "imperturbability," or as Sir Wm. Osler, the greatest medical man of his age, calls it, "aquanimitas." It means coolness and presence of mind under all circumstances, calmness amid strain, clearness of judgment in grave peril, immobility, impassiveness, or, to use an old word, PHLEGM. It is the quality most appreciated by the Koreans. They have more of it than we have, and the missionary who is unfortunate in not having it, who betrays indecision and worry and who shows that he is flustered and flurried in ordinary emergencies, loses rapidly the confidence of the people he is trying to help. Cultivate, then, such a judicious measure or obtuseness as will enable you to meet the exigencies of mission work, without at the same time hardening "the human heart by which we live."

And now for that "foul fiend" worry. If you have a heavy problem share it. Get out and find a friend. Unburden your mind. We have a missionary at home now because he kept his troubles to himself and shut himself in with the demons Melancholy, Introspection and Retrospection. An anticipatory attitude of mind, a continuous forecasting, leads to disaster. Take and follow the Master's words, "Take no thought for the morrow" and Carlyle's "our duty is not to see what lies dimly in the future but to do what clearly lies at hand." "He that observeth the wind shall not sow and he that regardeth the clouds shall not reap" which means, you cannot work profitably with your mind set in the future.

We should be more brotherly and friendly on our Stations and mix up more than we do. Some people have a false idea of work and don't know when to stop. R. L. Stevenson gives us a picture which should never be seen in Korea. "Look at your industrious fellow!—He sows hurry and reaps indigestion." He puts a vast deal of activity out to interest and receives a large measure of nervous derangement in return. Either he absents himself from all fellowship and lives as a recluse with carpet slippers and a leaden inkpot, or (note this) he comes among people swiftly and bitterly, in a contraction of his whole nervous system, to discharge some temper before returning to work. I don't care how much, or how well this fellow works, he is an evil feature in other people's eyes." We who are unfortunate in having our nerves mostly "on edge" must learn to accept in silence the minor aggravations and to cultivate the gift of consuming our own smoke with an extra draught of hard work, that those about us may not be annoyed with the dust and smoke of our complaints."

Try to cultivate the saving sense, the sense of humour. Lift up a hand to Heaven and thank your stars if they have given you the proper sense to enable you to appreciate the inconceivably droll situations in which we catch our fellow-workers. Hilarity, a breezy



cheerfulness, a nature "sloping towards the Southern side" as Lowell has it, helps wonderfully in the trials and tribulations of the day.

One of the first essentials in securing a good-natured equanimity is not to expect too much from the people amongst whom you dwell. "Knowledge comes but wisdom lingers" says Tennyson, and, when you find Koreans continually making mistakes, deal gently with this deliciously credulous old human nature in which we work and restrain your indignation when your graduate nurse badly burns an unconscious patient with a hot water bottle or your outside man takes kerosine oil for indigestion.

You cannot hope, of course to escape all the anxieties and cares incident to mission life. Stand up bravely against the worst. Your

purpose may be blocked, you may not have enough money to get your school designated, your Christian leaders may not be intellectual as well as good Christians, or your nurses may get married just as you get them trained; your very hopes of reaching your ideal may have passed out of sight, as did all that was near and dear to the patriarch of the Jabbok Ford, and like him you may be left to struggle in the night alone. Well for you if you wrestle on, for in persistency lies victory and with morn- ing may come the wished-for blessings.

So, in closing I would ask that "to cheerful- ness we add a serene judgment of men and things and above all that broad charity which was, and is still best seen, in the mind and life of the Master, whose we are and Whom we are trying to serve."

## Student Conference of the Korean Y. M. C. A. National Council

W. L. NASH

(Hon. Student Secretary, Y. M. C. A., Seoul)

**O**N THE HARD and newly paper-covered floor of a small L-shaped Korean church, in a village across the river from the city of Pyengyang, Korea, 70 students from 23 student Christian Associations and 41 leaders and representatives from five city Y. M. C. A.'s sat together as delegates at the opening meet- ing of the twelfth Student Conference of the Korean Young Men's Christian Associations. It was in the evening, but even in the light of the dimly burning kerosene lamps that were hanging here and there about the church, a bright red banner could be seen above the rostrum. Open it were written in pure white characters the Korean words that meant "Back to Christ." This theme was to remain there day after day as a continual reminder of the purpose that had brought us from the 13 prov- inces in this beautiful land, which the Koreans are fond of calling, "One Thousand Miles of Mountains and Rivers."

Mr. Philip L. Gillett, who came to Korea in 1901 as the first Y. M. C. A. General Secretary, but is now with the Y. M. C. A. in Nanking, China, was the speaker at this the opening session. I recall the fine message about the power of religion to make men endure and win out amidst any condition; but as I have reflected over his presence there, I have thought still more of the real and lasting re- sults that have come in the lives of Korean young men since Mr. Gillett organized the first Y. M. C. A. in Korea 23 years ago. The truth of his message was borne out by the presence of 100 or more delegates from 30 different Young Men's Christian Associations. This gave living evidence of the power of Christ among young men and further illustrat- ed the fact that the ideals of the Y. M. C. A. had become visible in the lives of many Ko- reans during the 23 years that had passed. The speaker had reason, therefore, for making



his appeal that we take Christ seriously and make Him truly the center of our lives.

We occupied a country home of an old Korean Christian gentleman which he generously loaned to us for the occasion. Being next door to the church it was very conveniently located. The home, with its ample gardens and shady nooks, that were bordered on one side by the "Great Common" River, which flowed silently and majestically on its way to the Yellow Sea, proved a delightful place for leisure hours.

And this leads me to tell of one of the high-spots of the conference hours that took place in these gardens beside the river. It was the first hour of the program and before breakfast. Along the banks of this ever-flowing river, under some tall poplar or beside an humble willow tree, in a protected nook, the students could be seen in the quietness of the early mornings. Sometimes they would be together, more often alone, but always with the same purpose; and that was the meeting with the great Unseen Companion, whose thoughts they were trying to think and whose heart and mind they were seeking to make their own. These were the hours that counted for more than any other, yet there were many other moments of inspiration, and discussion on the vital problems that confront the young men of Korea today.

I will only mention some of the questions and discussions that took place among the students regarding their problems. The first on the program were concerning those questions that have come out of the recent agitations of the anti-Christian Movement in China and to some extent in Korea. Such questions as these were seeking an answer by the students. To what extent is Christianity imperialistic? How far do Christianity and Capitalism go together in exploiting the countries of the East? Why are the so-called Christian nations so strikingly militaristic in their activities? The leader of the discussion gave two principles which should govern our

attitude as Christians, namely, that where Christianity was imperialistic, exploitive or militaristic, it should be opposed, not in the destructive attitude of the anti-Christian groups, but in a fearless, positive and constructive manner that has for its ultimate aim the correction of these mistakes.

Other questions, in the order of their appearance on the program, concerned such problems as The Existence of God; Does God exist in a world like ours? Is the world not rather materialistic in its origin and practice. Is evolution compatible with the teachings of Jesus? Why is evil in the world? Is there a devil? Was Man made of dirt?

Next they discussed the divorce problem in relation to the mind of Christ. This is an increasingly difficult subject for the young men. Such questions as these were seeking an answer: On what grounds is a man entitled to divorce? If his wife has been chosen for him by his parents without his consent, what can he do to make life happy for his wife and himself?

Then there were discussions on the problem of faith and superstition. What is faith and what is superstition? Why are some people afraid of the number 13?

And these! Why does the western Church of Christ have denominations? Are they necessary to the Church in Korea? Why not one National Church for Korea? What do Westerners think about such a move?

There were many other such questions. Some were answered satisfactorily and some will never be, yet the students found in the open frankness part of the truth for which they were seeking. At least, they carried away with a new sense of fellowship with Him, who is able and willing to keep them clean and pure and brave as they go through their days surrounded by such perplexing problems. And I believe that they will find in the Master of Life the solution of all their problems. Let us pray that they find just this very thing.



# Market-place Dispensary Work

MISS K. M. ESTEB

(Registered Nurse, Presbyterian Mission North, Chungju)

ONLY A FEW DAYS AGO a woman came into the dispensary saying, "Please help my baby". The doctor, seeing the poor, little, haggard face, enquired as to how long the baby had been sick. "For over eight weeks. This is the first time we have seen a physician, because we have none in our village".

It is just such cases as these, seen during the last four years, that have made me feel that we are not doing all we can for the country people. So, early in August, our hospital staff decided it would open a country market-day dispensary, not only to administer to the sick but also to teach home nursing and hygiene and to spread the Gospel. (*See frontispiece*)

Our party consisted of a doctor, an evangelist, a nurse, a dispenser and myself. Each of us was busy in his place fifteen minutes after our arrival at one of the country churches. We had a good waiting-room in the church, where Miss Dean and the leaders of the church were preaching to the waiting patients and giving them leaflets. By the use of five sheets, we converted a room sixteen feet square into an office for the doctor, a drug-room and a treatment-room. The church members were all eager to help, advertising our arrival beforehand, bringing in patients too weak to come out.

We were all so busy that none of us thought of lunch until after two, when we halted to eat. Then we started in and were busy up to five o'clock. With a forty mile drive over bad roads before us, in spite of the protests of the people, we had to pack and load for home. With twenty-five Christians and two hundred or more unbelievers about the car, we sang a hymn and the elder led in prayer. As we started they shouted, "We are looking forward to next market-day."

We have made eleven trips this summer to

four places. They were hard days for all of us, but we felt, as we sat down to our late evening meals, that they were days well spent. We joined Mrs. Roys in saying, "This certainly is real missionary work." Allow me to end with a few side remarks heard by us.

Seeing a foreigner for the first time, "Is it a man or a woman?" "It is a man, what woman would have such big feet."

"Madam, could I have more of that good reading material. The one you gave me a month ago is so worn out we cannot read it, and not half of our village have read it yet." Who knows but what that one tract may mean a church in the village.

"There were three new people in prayer meeting last night. They said they had heard your preaching here and they wanted to learn more. So they came to the church and promised to come on Sabbath."

## Where and What is Korea ?

HOW SURPRISED and superior we are when we find this or that friend in the home-lands who asks some question like the above. Yet after more than forty years of mission work in Korea it is still asked. Not long ago, while in America, a reader of the "K. M. F." said to me: "That's a good magazine, but why don't you tell us more about the country? You take too much for granted; let us know more about this place where you are working." But even here in Korea do we know it all? Where does the fine Korean linen come from? In what provinces have rainbows left "pots of gold"? Does all the coal come from Pyengyang or are the "black diamonds" in other provinces? What about the new industries, didn't we hear something about sugar-beets somewhere? The people next door to this industry doubtless know, but do you?

We think that may be there are things that some of our friends, and even some of us superior ones, may not know and so we are going to print some facts and information, "Jography" lessons if you feel young or "Travelogues" if you like them better. Watch for them and read them.

H. H. U.



# Mr. and Mrs. D. A. Bunker

H. H. UNDERWOOD, Ph. D.

**I**T IS ALWAYS EASY to blame someone who cannot, answer back or to place all the responsibility on the past. Such is the common practice with regard to the defunct Korean Government and it is not to be denied that it gave opportunity for criticism. But in the midst of our criticism let us remember that one of the first acts of the government, after signing the first treaty with a Western power, was to send an official mission to that power (the States) to study conditions and agencies there and report on the same. Further, one of the first recommendations of this commission, and one of the first to be put into execution, was that the United States Government be asked to nominate three competent young Americans to be sent to Korea to open a modern school under royal auspices and to lay the foundations for a modern system of education.

The young men were duly nominated, engaged by the Korean Government, undertook the then tremendous journey to Korea, and in July of 1886 Mr. Gilmore, Mr. H.B. Hulbert and Mr. D. A. Bunker arrived in Korea. Mr. Gilmore was the first to return, and some years later Mr. Hulbert also said good-bye to Korea, but Mr. Bunker remained and completed forty years of service for the Korean people before he too left for a well earned rest. On the same steamer with Mr. Bunker there came to Korea Miss (Dr.) Annie Ellers, under appointment by the Presbyterian Board of Foreign Missions, and also under appointment as physician to the Queen of Korea. The Pacific has started many romances and even forty years ago it was an adept in the work. Before many months had passed Miss Ellers became Mrs. Bunker and the Mr. and Mrs. Bunker who left Seoul in November 1926, have seen and served during one of the most interesting periods in the four thousand years of Korean history.

To Mrs. Bunker belongs the honor of having commenced the Presbyterian girls' school, the second school for girls to be founded in this country, and when Mrs. Bunker left there were approximately 70,000 Korean girls in daily attendance at schools of one grade or another. Mrs. Bunker was a physician and was in Seoul during the "Baby Riots," when the ignorant masses rioted against the Western barbarian doctors who were cutting up babies for medicine and for feasts. When Mrs. Bunker left Korea the Korean Dean of the Severance Union Medical College and dozens of American and Korean doctors were there to bid her good-bye.

After some years with the government school, political interference from without and political intrigue within brought its usefulness to an end and Mr. Bunker left the government employ to join the Methodist Episcopal Mission. He was connected with the "Tri-Lingual Press" conducted by that mission when presses were a seven days' wonder in Korea. He has served as principal of the large Methodist Boys' School, Seoul, he has given his services to the work of mission treasurer and to the needs of the Korean Religious Tract Society both before and after it came to be known as the Christian Literature Society. He has served small churches and large churches in Seoul and its environs and has had a part in almost every phase and form of missisnary service.

To the deputation from the "Board," to the casual tourist and globetrotter and to fellow missionaries Mrs. Bunker and Mr. Bunker have offered gracious and unfailing hospitality. To us who remain their going leaves a blank which cannot be filled. To those whom they meet as they travel, or who may be their neighbors in the sunny spot they have chosen as a new home, they will bring news of Korea old and new and of its new needs. Of those who came in '86, or before, the Bunkers are the last to leave and with them goes our gratitude and regretful God-speed.

# Record of Christian Middle Schools in Athletics—1926

E. W. KOONS

(Educational, Presbyterian Mission North, Seoul)

**T**HE FOLLOWING TABLE shows which schools took first and second places in the various athletic contests for teams from schools of middle grade held in Seoul during the spring and fall of 1926. Most of the entries were naturally local teams, but others were entered from as far away as Kuchang in the south, and Syen Chun in the north. Less than half the total entries were from Christian schools.

No school entered a team in every contest, but it is safe to say that where the school seemed to have a chance of winning, the team was on the field, so that these results represent the best teams in each line of sport. The stars (\*) mark Christian schools.

	First	Second
Tennis	* Songdo Higher Common	Chung Dong
Base-ball	Chung Ang	* Kyung Sin
(Spring)		
Track Meet		
(C. C. C.)	Yang Jung	* Paichai
Basket-ball	* Kyung Sin	Zenrin
Foot-ball		
(Elimination)*	Sung Sil	* Paichai
Foot-ball	* Paichai	* Kyung Sin.

Paichai is the Northern Methodist School, Kyung Sin the Northern Presbyterian, (known in English as the John D. Wells School) both

in Seoul, Sung Sil the Northern Presbyterian school in Pyengyang. The Song Do H. C. School is conducted by the Southern Methodists. Four firsts and four seconds out of six contests, going to four Christian schools, look significant. The Elimination Contest was held to pick a team to represent the Middle Schools of Chosen at a tournament in Japan in 1927, the others were for the championship of Korea in various lines.

**College Athletics.** The Chosen Christian College secured this year the All-Korea base-ball tournament for Colleges, by default on the part of the opposing team, and won the All-Korea college pennant in foot-ball, after a hard battle with the Sung Sil (Union Christian College) team from Pyengyang.

**English Declamation Contest.** While this is of a different nature, the results of this event are also worth noting. Out of nine entries, three were from Christian schools. Five prizes were given, as follows: First—\*Japanese Y. M. C. A. Night School: Second—\*Kyung Sin: Third—Chung Ang: Fourth—Jinsen Commercial School: Fifth—\*Paichai. Three of the entries were Japanese, but the only one of them to receive a prize was the Jinsen Commercial School.

## Dr. Noble's Sixty-first Birthday

**Y**EARS ROLL IN CYCLES of sixty years each according to the old calendar of the Orient, so that for one who has lived sixty years, at the birthday which introduces him to his sixty-first year of life, is the occasion when his or her children, kindred and real friends, enact a great celebration.

While Dr. W.A. Noble, who resides in Seoul, and is superintendent of the Methodist Episcopal Churches of the Seoul District, was

quietly approaching the end of his sixtieth year, he and his family suspecting nothing out of the ordinary, the Korean pastors of this district got busy. These pastors, having learned the date of their beloved Superintendent's birthday quietly perfected their arrangements accordingly; the workers in all the churches of the Seoul District having been invited to participate.



The celebration was held in the Pierson Memorial Bible School, in Seoul, with Rev. Pyung Hyun Choi in the chair. When Dr. Noble's presence became necessary he was notified and, as usual, promptly responded. As the good man was escorted to the platform the whole congregation stood. Immediately after the Noble family was requested to come forward and sit with the father on the platform; they responded, being led forward by mother Noble. One cannot but believe that Providence cooperated in the gathering at this time and for this occasion in that truly noble group. Consider, not only were all the five children of Dr. and Mrs. Noble present, but others as well. The eldest of the five children, the daughter was not alone present, but was supported by her husband, Rev. H. D. Appenzeller and their son; while the eldest of the four boys was accompanied by his wife. One of several contingencies which makes this "come-together" of this family, remarkable at this time, is the fact that the second of the four sons is temporarily at home now, for the recuperation of his health.

After an interesting program gifts were presented by the Seoul and the Ichon Districts and also by individuals. Also according to the custom here, many congratulatory telegrams were read. Later, both the Pyeng Yang and the Suwon districts each gave a reception in honor of this "*hankap*."

Among the addresses given at the Seoul celebration was one by Rev. S. K. Tong, from Manchuria representing the Methodist church workers in that country. Dressed as a Chinese he came up the aisle carrying a gaily covered box containing a Chinese blue satin, hand-embroidered quilt. After presenting it to Dr. Noble, he drew out the quilt and unfolded it, putting the ends in the hands of the Noble

twins, who held it in such a manner that the audience might view it to best advantage, and then spoke as follows:

"Representing the Christians of the Methodist Episcopal Churches in Manchuria I offer this quilt to Dr. Noble on his sixtieth birthday:—his "*hankap*". I wish to interpret the meaning of the embroidered designs. In the centre of the quilt is a peony. Its perfume excels that of all other flowers in the garden. Again, in that the peony is the most prolific of plants, it fitly symbolizes Dr. Noble's work during the past thirty-four years, in that its influence is widespread, being felt through all the churches of our order in Manchuria. On the right side of the peony is a crane, the emblem of longevity; expressive of our hope that Dr. Noble may live for many years to come. Upon the left is seen the male phoenix, one of the four creatures that is said to appear only at the birth of a sage. This mythical bird must surely have appeared at the birth of our great friend, who really is a sage sent from God to work for our people. He was brave enough to leave his own great country and come to our land—following the example of the Lord Jesus Christ; in that here he endured for thirty-four years many kinds of hardship, demonstrates that he is a worthwhile sage. Below the peony is an herb called "*Eternal Youth*," which is said to be used as a medicine preventive of old age. Almost three thousand years ago the Tsinai Whang of China sought for this. This symbolizes our earnest desire that Dr. Noble may remain well and strong for many years to come. We offer this gift with the prayer that he and his beloved helpmeet for Korea, Mrs. Noble, may rest well at night warmly covered by this quilt and that, even so, God's blessings and peace may cover them for ever."



# Dr. Rosetta S. Hall's Sixty-First Birthday

E. W. KOONS

**"L**ATELY THE MISSIONARY work and the missionaries have been criticized more or less, but the missionaries are also human beings just the same as any of us. Sometimes we expect too much of all the missionaries. Now is the time for both foreigners and Koreans to come to better understanding."

This very significant paragraph is taken from the English column of the "Korea Daily News," a widely-read and influential Korean daily of Seoul. The heading of the article, which was in two sections, was "An Apostle of Humanity" and the words just preceding the quotation above were "From a young ladyhood till this day she has been living a life of sacrifice. No eulogy is too good for this apostle of humanity."

Dr. Hall's 61st birthday, and the completion of 35 years of service among the Koreans, gave her many Korean friends a chance to express their appreciation, and they responded royally. The crowd that filled the largest dining-room of the well-known Korean restaurant, called the Myung Wul Kwan, or "House of the Bright Moon" on the evening of the 22nd of October, was almost a "Who's Who among Seoul Christians." The head of the Department of Religion and Education, who made one of the best speeches of the evening, others in official positions, Pastors, Teachers, the staff of the East Gate Hospital, all were there. Most touching of all, perhaps, was the presence of a blind girl, representing the ones to whom Mrs. Hall has brought light in the midst of the life-long darkness to which they are condemned.

The feast was entirely Korean, as was the program of addresses and music that accompanied it. Dr. Hall and her son and daughter-in-law—both of them also doctors—occupied the seats of honor, behind a table piled with special refreshments, and a pyramid of gifts,

tokens of appreciation from Korean friends near at hand and far away. The collective gift of those who gave the dinner was a magnificent silver vase of Korean workmanship, with a suitable inscription.

But more than the gifts the guest of honor must have prized the glowing words in which one speaker after another strove to express the feelings of the friends who had come together on this happy occasion. Kipling says somewhere.

"The little gift in the doorway,  
And the words no gift can buy ;"

and while "little" does not apply to any of the gifts we saw, the words were certainly those that cannot be bought.

Hon. T. H. Yun, one of the committee of thirty-three who had planned the celebration, was heard with the respect that his mastery of public speaking, and his long years of Christian service, deserved. But more touching was the tribute of the young woman, herself serving now in medical work, who said "But for the services of this doctor, my mother and I would have died when I was born." She told us how for three days after her birth, her mother lay in a critical condition, while all the skill of the Korean doctors of Pyeng Yang was exerted in vain. Finally, her father broke over his prejudices, and called in the foreign doctor, and all was well.

A blind girl, educated by Dr. Hall, who could have made her address in Korean, Japanese, or English, spoke for those like herself, who owe even the system of point writing in which to-day they read the books that open the world to their darkened eyes, to Dr. Hall's efforts.

No one who was not present can understand the deep feeling with which reference was made to such acts of sacrifice as using her own skin for grafting to heal the burns of a Korean child, or to the Doctor's constant interest in and gifts for the education of Korean



## "THE RED THEOLOGY IN THE FAR EAST."

women, in Korea and abroad. Dr. Esther Kim Pak, one of her students, was the first Korean to take a degree in foreign medicine, and return to practice among the Koreans.

Truly "missionaries are human being" and just this human touch was emphasized all through the evening. It was never better put than in the song, composed by hospital workers, and sung by some of the East Gate

Hospital staff :—

Deep in the mountains lie hidden silver and gold.  
Pearls rest on the deep ocean floor.  
But through the grace of God,  
Dr. Hall has been placed by Him here.  
The toil and tears of sixty years  
Are given without stint,  
And her life so freely given  
Is indeed her true memorial.

## "The Red Theology in the Far East"

Review by GERALD BONWICK

**T**HE FIRST PART of this book by Charles H. Coates, of China is devoted to showing the stepping-stones—sound, scientific and modern—which afford deliverance from the present wave of modernistic humanism. The second part draws attention to the practical results of modernism on the China mission-field.

The whole field of modernistic teaching and history is reviewed, from its birth in Greek paganism to its full fruition in the Churches of today. The apologies for its rationalism are examined, the function of miracles is sustained, and a long list of modern miracles is produced. The origins of Life and Death, of Species and Races and Languages are carefully gone into and the Noahic Deluge is proved to be a primitive cosmic miracle.

The standard teachings of modern geology are assaulted and the claims of Catastrophism, as opposed to the more generally accepted Uniformism, are fully described as being a more plausible explanation of present-day geological formations. The glacial theory is held up to scorn and the universality of the Diluvial "Drift," the signs of sudden organic degeneration, the evidences of the sudden extinction of enormous droves of mammoths, and the formation of coal deposits all point to an actual, universal deluge.

Christian teaching is then examined; the early influence of Nimrodic and animistic teaching being noted as well as the compro-

mises that Christianity then effected. The modernistic condonation of these compromises are manifest in China today. They form the Red Theology of the present time and have called forth the national demand that the position of the foreign missionary-education-alist be made impossible, by means of a governmental non-recognition of diplomas from missionary educational institutions. Rank modernism has been freely taught in most missionary universities in China and the students point out the impossibility of respecting a faith which no longer respects itself, which no longer believes its oracles, and whose claim to the moral guidance of China has therefore become an impertinence. How could a dismantled and discredited Bible be respected by non-Christian students?

The remainder of the book deals with modern political conditions in China, the influence of Soviet propaganda upon Sun Yat Sen and the Southern Republic, and the rise of Feng Yuh-siang. Enough has been said to show that the book bristles with interesting points and our strong recommendation is that you get the book and study out its theories for yourselves.

---

"The Red Theology in the Far East" by Charles H. Coates (Jonathan Blunt). Published by Thyne and Jarvis, Ltd. London.

Order from the C. L. S., Seoul. Price ₩ 3.00.

# The Kim Collection

*From the Report of the the Librarian of Congress for 1925, Washington, D. C.*

**"D**URING THE PAST YEAR a very valuable collection of Korean books was purchased from the estate of the late Korean scholar, Kim To-heui (金熙道), through the good offices of his friend Dr. James S. Gale, of Seoul, Korea, who has during the past few years secured many rare and valuable Korean works for the Library of Congress. The Kim purchase consists of 68 works in 154 volumes. As noted in the report of the Librarian of Congress for 1921-1922 there were already in the Korean 82 works in 669 volumes. The accessions of the past year bring this total to 153 works in 828 volumes.

"The Kim library, therefore, contains nearly seven-eighths as many Korean works as there were already in the Library of Congress and more than one-fifth as many volumes. There were 5 duplicate works in 83 volumes in the Library before the Kim purchase was received and the latter contains 3 works in 12 volumes that are also duplicates. Subtracting

these 8 duplicates in 95 volumes, leaves the net content of the Library of Congress Korean collection 145 works in 733 volumes, a sizeable collection possibly equal to any in Europe. Certainly it is one of the three or four best Korean collections to be found outside of Korea or Japan.

"The Kim collection constitutes a typical scholar's apparatus and includes dictionaries, histories, both printed and manuscript, treatises on astronomy and astrology, mathematics, chronology, legal and administrative procedure, gazetteers and other geographic works, and, most important of all, a large series of collected writings of the famous men of Korea, both ancient and modern. Kim To-heui died in the summer of 1924. Doctor Gale says, 'He was one of the greatest scholars I have ever met and his loss I feel every day.' The Library of Congress was very fortunate in securing the collection through the good offices of Doctor Gale."

## Notes and Personals

### Northern Presbyterian Mission

#### *Births*

To Dr. and Mrs. Z. Bercovitz, a daughter, Mary Caroline, on Nov. 28th at Andong.

To Rev. and Mrs. T. S. Soltau of Chungju, a son, Addison Purdy, on Dec. 14th at Seoul.

#### *Home Notes*

Mrs. R. E. Winn of Pyengyang has resigned and will not be returning to Korea.

Rev. A. A. Pieters, of Syenchun, had a successful operation performed at Baltimore, Md., and is progressing nicely. It appears it was a case of appendicitis. The doctors advise no operation on his ear.

Mr. A. W. Armour has been elected Treasurer of the Foreign Missions Board of the Presbyterian Church of U. S. A.

### Methodist Episcopal Church

#### *Left on Furlough*

Dr. Rosetta S. Hall has left for America via Europe.

Dr. and Mrs. Norman Found and family have left for Canada.

### English Church Mission

The Bishop of London, accompanied by Bishop Basil of Kobe, visited Seoul on Sunday and Monday, Dec. 12th and 13th, and gave several addresses.

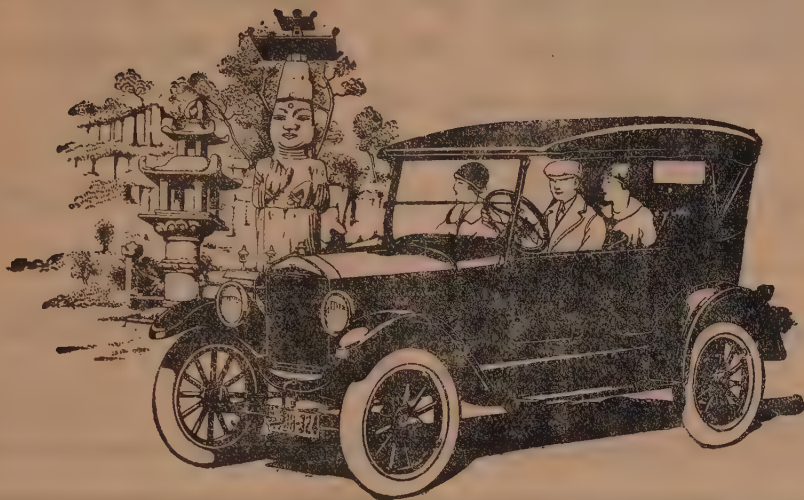
#### *Birth*

To Mr. and Mrs. Arthur Gorman of Seoul, a daughter, Eileen Reeve, on Dec. 5th.



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No city in Korea except Seoul, Pyeng Yang and Fusan has a population of over 75,000 : only six cities have populations of between 25,000 and 75,000: sixteen cities have between 3,500 and 25,000 people each. The total population of these twenty-three cities is approximately three-quarters of a million. This means that nearly sixteen and a half million people in Korea live in villages of less than 3,500 population, or in little hamlets. EIGHTY-FIVE PER CENT OF THE KOREAN PEOPLE are reported to be engaged in agricultural pursuits. It is manifest that NO PROGRAM FOR KOREA CAN BE CONSIDERED ADEQUATE WHICH DOES NOT PLACE LARGE EMPHASIS ON REACHING THE RURAL POPULATION."

*Extract from F. M. Brockman's article  
"Projected Policy for Rural Work."*

Does the Church at home realize that in the Missionary that they are supporting they have a Trained Specialist who should be equipped with means to reach the above population and that means is the FORD? Write to us and obtain particulars as to roads, price upkeep, etc. It's no use to buy a Ford for the missionary unless you make some provision for the running of same, he usually has all he can do to make ends meet as it is.

We solicit correspondence from those who are interested in the work out here.

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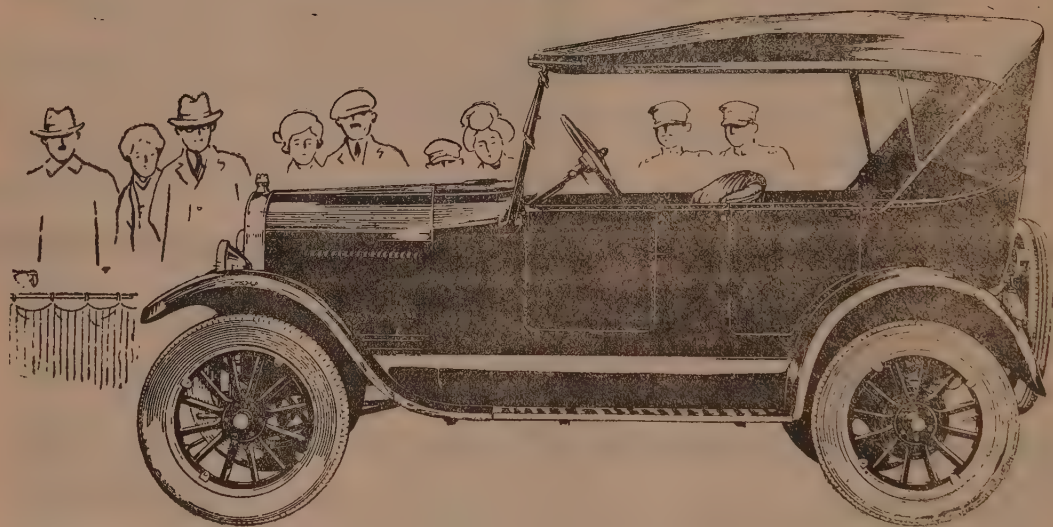
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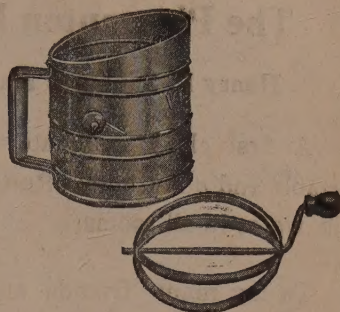


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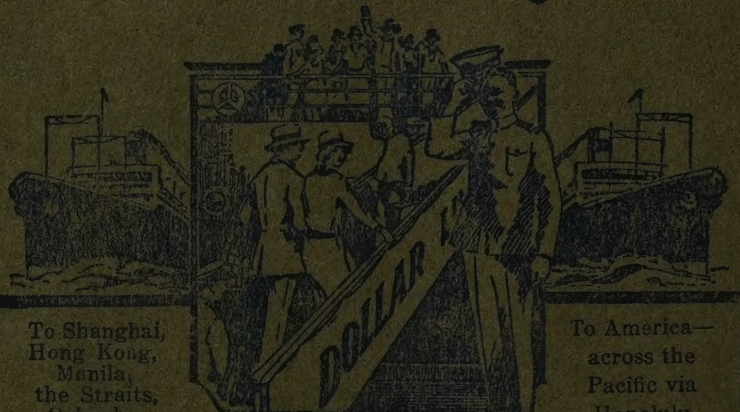
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